

دروس اللغة العربية

Lessons of the Arabic Language

Qur'anic Arabic Notes

Level One

by

Zahid Naeem



Language
of the Qur'an
Mississauga

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Qur'anic Arabic Notes – Level 1 (v. 9)

Topics

1	Parts of Speech	9	هَمْزَةُ الْوَصْلِ وَهَمْزَةُ الْقَطْعِ	17	The Relative Pronoun (الإِسْمُ الْمَوْصُولُ)
2	Arabic Alphabets	10	Preposition (حَرْفُ جَرٍّ) & Genitive case (مَجْرُورٌ)	18	The Past Tense Verb (الْفِعْلُ الْمَاضِي)
3	Arabic Vowel Signs	11	Detached Pronoun (ضَمِيمٌ مُنْفَصِلٌ)	19	Attached Pronoun (ضَمِيمٌ مُتَّصِلٌ)
4	Indefinite vs. Definite	12	مُضَافٌ وَمُضَافٌ إِلَيْهِ	20	خَبَرٌ مُقَدَّمٌ وَمُبْتَدَأٌ مُؤَخَّرٌ
5	This (هَذَا) vs. That (ذَلِكَ)	13	Gender Introduction	21	Plural (جَمْعٌ)
6	Solar vs. Lunar Letters	14	Substitute (بَدَلٌ)	22	Numbers (أَعْدَادٌ)
7	Noun Endings	15	Adverb (ظَرْفٌ)	23	The Diptote (الْمَمْنُوعُ مِنَ الصَّرْفِ)
8	Nominal Sentence Intro	16	Adjective (نَعْتٌ)	24	Types of predicate (أَنْوَاعُ الْخَبَرِ)

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- English has eight parts of speech
 1. Noun (A word which refers to a person, a place, or a thing, e.g. *teacher, town, bus*)
 2. Pronoun (A word like *he, they, and we* used to replace a noun)
 3. Adjective (A word that describes a noun, e.g. a *tall* man)
 4. Adverb (A word that gives additional information about how, when or where an action takes place, e.g. He walked *slowly*, They will arrive *tomorrow*)
 5. Interjection (A word that is independent of other words and is used as is, e.g. *hello* and *hi*)
 6. Verb (The action or doing word, e.g. *sleep, eat, drink*)
 7. Conjunction (A word joining two clauses in a sentence, e.g. *and, because, but*)
 8. Preposition (A word used to relate a noun or pronoun to some other part, e.g. *of, at*)

- Arabic has only three parts of speech
 1. Noun **إِسْمٌ**
 2. Verb **فِعْلٌ**
 3. Particle **حَرْفٌ**

Parts of Speech – English vs. Arabic

English	Arabic	
Noun	Noun	اِسْمٌ
Pronoun		
Adjective		
Adverb		
Interjection		
Verb	Verb	فِعْلٌ
Conjunction	Particle	حَرْفٌ
Preposition		

- Arabic has 29 letters of alphabet
 - 28 Consonants (have speech sound)
 - *Alif* - serves two purposes
 - Elongates a consonant, e.g. كِتَابٌ
 - Act as a bearer of هَمْزَةٌ (*hamza*), e.g. أَبٌ

ا	ب	ت	ث	ج	ح	خ	د	ذ	ر
1	2	3	4	5	6	7	8	9	10
ز	س	ش	ص	ض	ط	ظ	ع	غ	ف
11	12	13	14	15	16	17	18	19	20
ق	ك	ل	م	ن	ه	و	ي	ء	
21	22	23	24	25	26	27	28	29	

Arabic Vowel Signs

Arabic has 3 short vowels

Name	Sign	Sound	Example
Dammah (ضَمَّة)	◌ُ	“u”	مُهَنْدِسٌ
Fathah (فَتْحَة)	◌َ	“a”	مُهَنْدِسٌ
Kasrah (كَسْرَة)	◌ِ	“i”	مُهَنْدِسٌ

Long vowels are formed by adding the associated letters to the short vowels

Long Vowel	Sound	Example
و to elongate Dammah (ضَمَّة)	“û”	مَفْتُوحٌ
ا to elongate Fathah (فَتْحَة)	“â”	بَابٌ
ي to elongate Kasrah (كَسْرَة)	“î”	قَمِيصٌ

Absence of a vowel sign is denoted by Sukûn (سُكُونٌ)

Name	Sign	Example
Sukûn (سُكُونٌ)	◌ْ	مَكْسُورٌ

- Like English, Arabic nouns can be indefinite (نَكْرَةٌ) or definite (مَعْرِفَةٌ)
- An indefinite noun is indicated by تَنْوِينٌ, which doubles the vowel sign at the end of the word, e.g.
 - A book – كِتَابٌ
 - A chair - كُرْسِيٌّ
- A Definite noun is indicated by اَلْ prefixed to the noun. This also results in eliminating the تَنْوِينٌ at the end of the word, e.g.
 - The book - اَلْكِتَابُ
 - The chair - اَلْكُرْسِيُّ
- اَلْ and تَنْوِينٌ cannot coexist. So اَلْكِتَابُ will be incorrect
- Please note many proper nouns, e.g. مُحَمَّدٌ, خَالِدٌ end with تَنْوِينٌ, but they are still definite

- Demonstrative pronoun (اِسْمُ الْاِشَارَةِ)
 - اِسْمُ الْاِشَارَةِ لِلْقَرِيبِ : هَذَا
 - اِسْمُ الْاِشَارَةِ لِلْبَعِيدِ : ذَلِكَ
- Like all pronouns, these are definite
- These are masculine , i.e. these are used when pointing to masculine nouns
- They have feminine counterparts – will learn later
- هَذَا and ذَلِكَ are pronounced as هَآذَا and ذَالِكْ respectively, but are written without the *alif*



That is a door (ذَلِكْ بَابٌ)



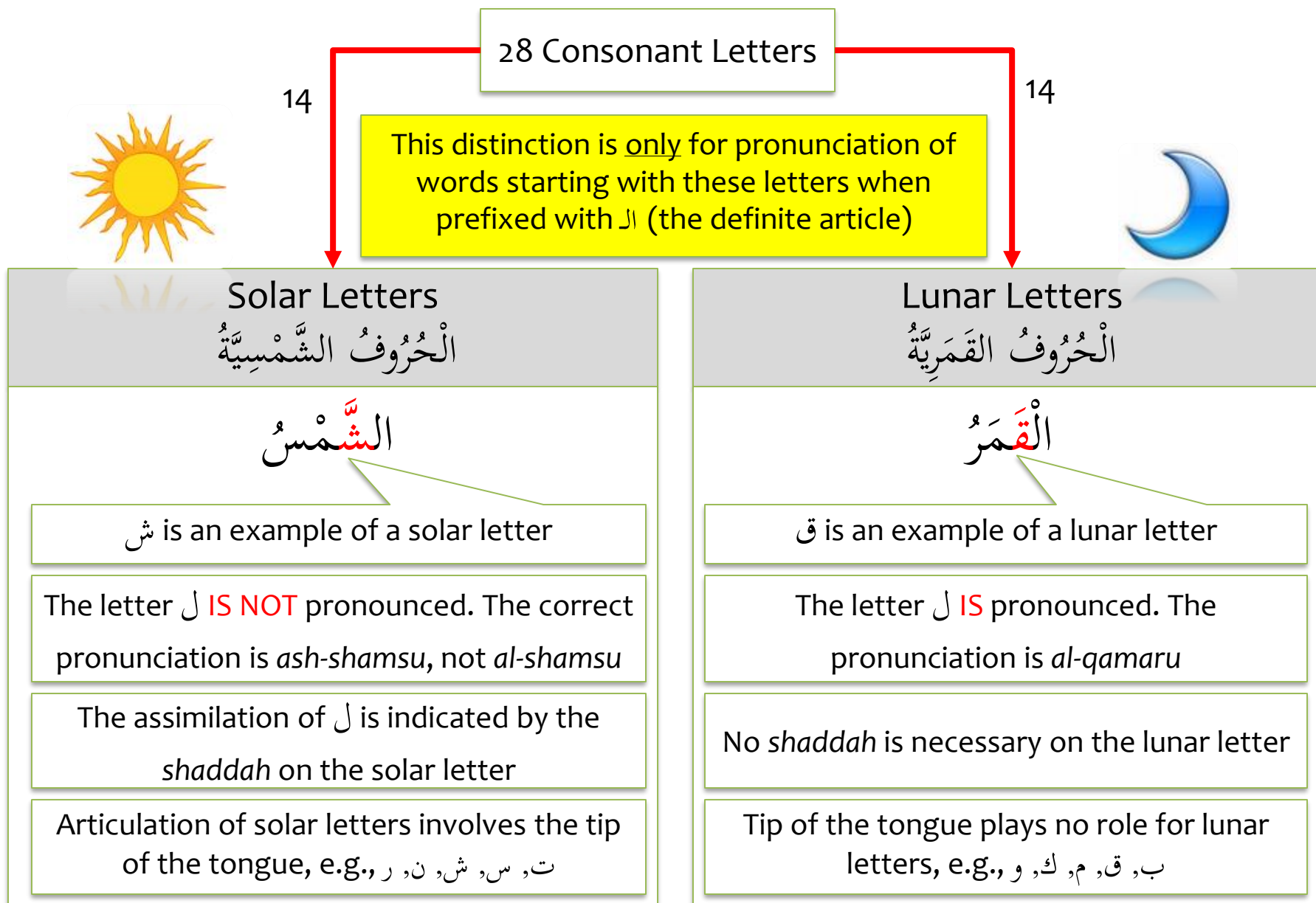
This is a book (هَذَا كِتَابٌ)

What (مَا) vs. Who (مَنْ)

	مَا	مَنْ
Meaning	“What”	“Who”
Usage	Used for irrational things (غَيْرُ عَاقِلٍ), e.g. non-living things, animals, plants etc.	Used for rational beings (عَاقِلٌ). These include human beings, jinns, and angels.
Example	What is this? (مَا هَذَا)	Who is this? (مَنْ هَذَا)

- This is a house (هَذَا بَيْتٌ)
- Is this a house? (أَهَذَا بَيْتٌ؟)
- Prefixing أَ to a statement turns it into a question
- Used in this context أَ is called حَرْفُ الْإِسْتِفْهَامِ (particle of interrogation)
- لا means “no”
- نَعَمْ means “yes”
- لا and نَعَمْ are called حُرُوفُ الْجَوَابِ (particles of answer)

Solar vs. Lunar Letters (1 of 2)



Solar vs. Lunar Letters (2 of 2)



الشَّمْسُ	ش	التَّاجِرُ	ت
الصَّدْرُ	ص	الثَّوْبُ	ث
الصَّيْفُ	ض	الدِّيْكُ	د
الطَّالِبُ	ط	الذَّهَبُ	ذ
الظَّهْرُ	ظ	الرَّجُلُ	ر
اللَّحْمُ	ل	الزَّهْرَةُ	ز
النَّجْمُ	ن	السَّمَكُ	س



الْفَمُ	ف	الْأَبُ	أ
الْقَمَرُ	ق	الْبَابُ	ب
الْكَلْبُ	ك	الْجَنَّةُ	ج
الْمَاءُ	م	الْحِمَارُ	ح
الْوَلَدُ	و	الْخُبْزُ	خ
الْهَوَاءُ	ه	الْعَيْنُ	ع
الْيَدُ	ي	الْغَدَاءُ	غ

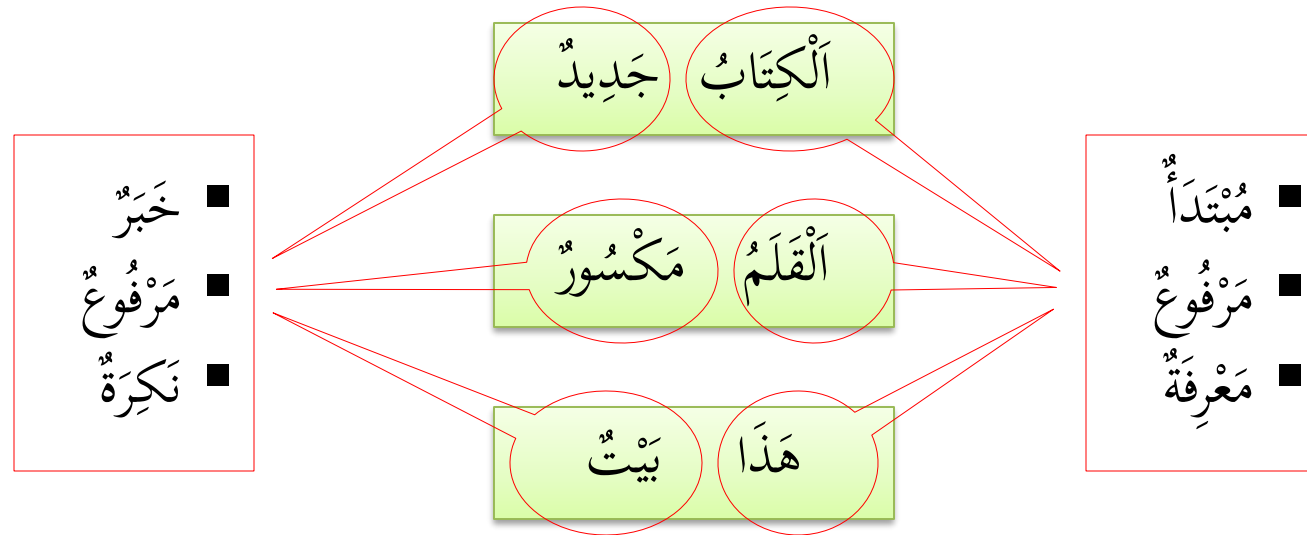
Noun Endings

- In Arabic, nouns have different **endings** to show their function in a sentence
- These are called noun cases or case-endings (إِعْرَابٌ)

English Name	Arabic Name	Ending Vowel Sign	Function in a sentence	Examples
Nominative	مَرْفُوعٌ	<i>Dammah</i>	Subject	الكتابُ, كتابٌ, محمدٌ, بابٌ
Accusative	مَنْصُوبٌ	<i>Fathah</i>	Object of a verb	الكتابَ, كتاباً, محمدًا, باباً
Genitive	مَجْرُورٌ	<i>Kasrah</i>	Possessor of a thing, or comes after a preposition or an adverb	الكتابِ, كتابٍ, محمدٍ, بابٍ

The Nominal Sentence (الْجُمْلَةُ الْإِسْمِيَّةُ)

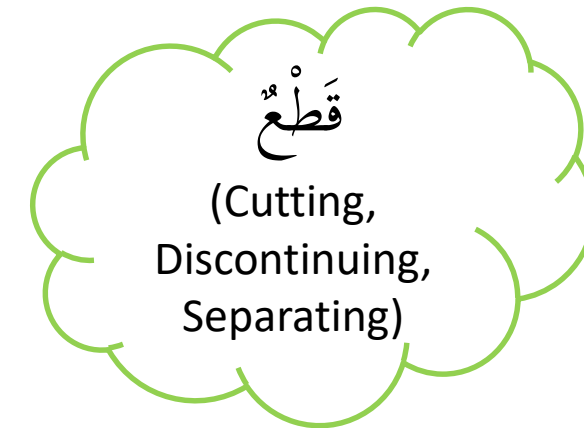
- A sentence that starts with a noun
- Has a subject (مُبْتَدَأٌ) and a predicate (خَبْرٌ)
- Both the subject and the predicate are always nominative (مَرْفُوعٌ)
- The subject is mostly definite (مَعْرِفَةٌ)
- The predicate is mostly indefinite (نَكِيرَةٌ)



- The ا in ال (the definite article) is called هَمْزَةُ الْوَصْلِ
- It only comes at the beginning of a word and if preceded by another word, it is not pronounced
 - E.g., الْبَيْتُ (the house) is pronounced *al-baitu* and وَالْبَيْتُ (and the house) is pronounced as *wa l-baitu* and not *wa al-baitu*
- هَمْزَةُ الْوَصْلِ also appears in words without the ال, e.g.,
 - بِسْمِ اللَّهِ - إِسْمٌ (name)
 - عَيْسَى ابْنُ مَرْيَمَ - ابْنٌ (son)
- هَمْزَةُ الْوَصْلِ is written in one of following three ways:
 - With a َ symbol on alif, as أ
 - Without any َ or ُ symbol on alif, ا
 - Sometimes, completely omitted in writing, e.g., بِسْمِ اللَّهِ
- Both ا and ل in ال are not pronounced when a word starts with a solar letter and is preceded with another word
 - E.g., وَالنَّجْمُ is pronounced as *wan-najmu* and not *wa al-najmu* or *wa an-najmu*



- As opposed to هَمْزَةُ الْوَصْلِ , هَمْزَةُ الْقَطْعِ is always pronounced, regardless of its position in the sentence
- هَمْزَةُ الْقَطْعِ is usually written with a ء symbol on (or below) the Alif, as follows:
 - أ
 - إ
- Examples:
 - قُلْ هُوَ اللَّهُ أَحَدٌ – (one) أَحَدٌ
 - وَإِذْ قَالَ رَبُّكَ ... – (when) إِذْ



Examples from Quran (الْحُرُوفُ الشَّمْسِيَّةُ وَالْقَمَرِيَّةُ، هَمْزَةُ الْوَصْلِ، هَمْزَةُ الْقَطْعِ)

Find solar letters (الْحُرُوفُ الشَّمْسِيَّةُ), lunar letters (الْحُرُوفُ الْقَمَرِيَّةُ) and instances of هَمْزَةُ الْوَصْلِ and هَمْزَةُ الْقَطْعِ in Surat ul-Fâtiha

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾ مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾
 إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ
 الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

Solar letter



Lunar letter



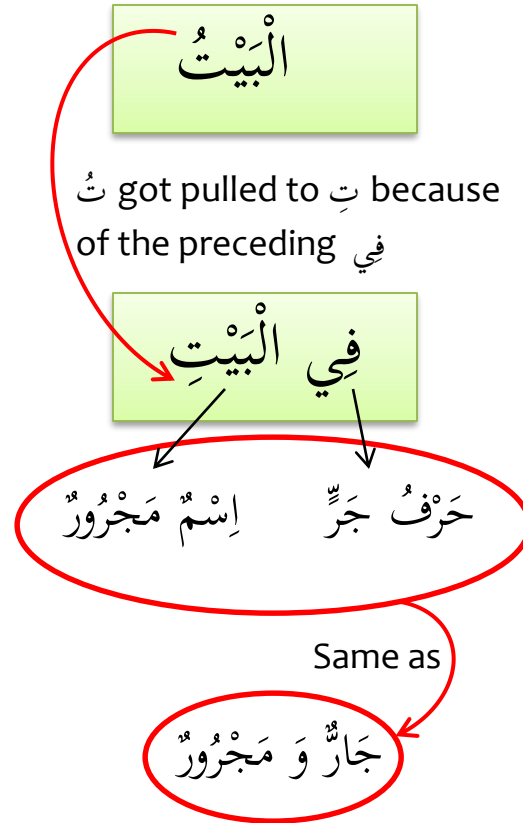
هَمْزَةُ الْوَصْلِ



هَمْزَةُ الْقَطْعِ



- Literal meaning of حَرْفُ جَرٍّ is “a particle of pulling”
- Examples of preposition (حَرْفُ جَرٍّ):
 - In – فِي
 - On – عَلَى
 - From – مِنْ
 - To – إِلَى
- When a noun is preceded by a preposition, it is said to be in genitive case (مَجْرُورٌ)
 - The house - الْبَيْتُ, In the house – فِي الْبَيْتِ
 - A house - بَيْتٌ, In a house – فِي بَيْتٍ
- فِي الْبَيْتِ is a شِبْهُ الْجُمْلَةِ (phrase) – It looks like a sentence but is not one



More Prepositions and Examples from the Qur'ân

(59:21) Had We sent down this Quran on a mountain ...	لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ <u>عَلَى</u> جَبَلٍ ...	On	عَلَى
(96:2) He created man from a clot	خَلَقَ الْإِنْسَانَ <u>مِنْ</u> عَلَقٍ	From	مِنْ
(26:50) we shall but return to our Lord	إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ	To	إِلَىٰ
(97:1) We have indeed revealed this (Message) in the Night of Power	إِنَّا أَنْزَلْنَاهُ <u>فِي</u> لَيْلَةِ الْقَدْرِ	In	فِي
(2:119) And thou will not be asked about the owners of hell-fire	وَلَا تُسْأَلُ <u>عَنْ</u> أَصْحَابِ الْجَحِيمِ	About, concerning	عَنْ
(2:284) To Allah belongs whatever is in the heavens and whatever is in the earth.	لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ	Belongs to, for	لِ
(2:153) O ye who believe! seek help with patient perseverance and prayer; for Allah is with those who patiently persevere.	يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا <u>بِالصَّبْرِ</u> وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ	With, by, at, in	بِ

Notice the noun after the حَرْفُ جَرٍّ is مَجْرُورٌ , i.e. it has a كَسْرَةٌ at the end

جَارٌ وَ مَجْرُورٌ Nominal Sentence with

Muhammad is in the mosque		
the mosque	in	Muhammad
المَسْجِدِ	فِي	مُحَمَّدٌ
إِسْمٌ مَجْرُورٌ	حَرْفٌ جَرٌّ	مُبْتَدَأٌ
جَارٌ وَ مَجْرُورٌ، شِبْهُ الْجُمْلَةِ، خَيْرٌ		

It is on a table		
a table	on	It
مَكْتَبٍ	عَلَى	هُوَ
إِسْمٌ مَجْرُورٌ	حَرْفٌ جَرٌّ	مُبْتَدَأٌ
جَارٌ وَ مَجْرُورٌ، شِبْهُ الْجُمْلَةِ، خَيْرٌ		

Detached Pronoun (ضَمِيرٌ مُنْفَصِلٌ)

3 rd Person	Masculine	Singular	He, It	هُوَ	مُفْرَدٌ	غَائِبٌ		
		"Dual"	They (2)	هُمَا	مُثَنَّى		مُذَكَّرٌ	
		Plural	They	هُمْ	جَمْعٌ			
	Feminine	Singular	She, It	هِيَ	مُفْرَدٌ		مُؤَنَّثٌ	
		"Dual"	They (2)	هُمَا	مُثَنَّى			
		Plural	They	هُنَّ	جَمْعٌ			
2 nd person	Masculine	Singular	You	أَنْتَ	مُفْرَدٌ	مُخَاطَبٌ		
		"Dual"	You (2)	أَنْتُمَا	مُثَنَّى		مُذَكَّرٌ	
		Plural	You (>2)	أَنْتُمْ	جَمْعٌ			
	Feminine	Singular	You	أَنْتِ	مُفْرَدٌ		مُؤَنَّثٌ	
		"Dual"	You (2)	أَنْتُمَا	مُثَنَّى			
		Plural	You (>2)	أَنْتُنَّ	جَمْعٌ			
1 st person	Masc. & Fem.	Singular	I	أَنَا	مُفْرَدٌ	مُتَكَلِّمٌ		
		Plural	We	نَحْنُ	جَمْعٌ		مُذَكَّرٌ وَمُؤَنَّثٌ	

- Are never attached with any other word
- Are always مَعْرِفَةٌ (definite)
- Are مَرْفُوعٌ (nominative case), even though most of them do not have a ضَمَّةٌ (dammah) ending
- Are fixed in their case, i.e. their ending does not change
 - Fixed nouns in Arabic are called مَبْنِيٌّ

هُوَ
هُمَا
هُمْ
هِيَ
هُمَا
هِنَّ
أَنْتَ
أَنْتُمَا
أَنْتُمْ
أَنْتِ
أَنْتُمَا
أَنْتُنَّ
أَنَا
نَحْنُ

- Verb = Action = فِعْلٌ
- Doer = Subject = فَاعِلٌ
- Base form of all Arabic verbs is in the past tense (مَاضٍ)
- The base form of the verb always corresponds to the 3rd person singular masculine pronoun, i.e. he (هُوَ)
- The doer of the action (فَاعِلٌ) is hidden (مُسْتَتِرٌ) within the base form of the verb (فِعْلٌ). Notice the hidden “he” in خَرَجَ

(He left) خَرَجَ

- Used to convey a “possession” relationship between two nouns
 - Also referred to as الإِضَافَةُ (Al-Idaafatu)
- English uses “of” or “’s ” for such relationship, e.g. Book of Bilal or Bilal’s book
- Made up of two parts:
 - Possessed (or possession) – مُضَافٌ
 - Possessor – مُضَافٌ إِلَيْهِ

Possessor - مُضَافٌ إِلَيْهِ	بِلَالٍ كِتَابٌ	Possessed - مُضَافٌ										
<ul style="list-style-type: none"> Is always مَجْرُورٌ (genitive case) Can take تَنْوِينٌ (tanwîn) or ال (the definite article) Can be نَكْرَةٌ (indefinite) or مَعْرِفَةٌ (definite) 	<table border="1"> <tr> <td style="background-color: #d3d3d3;">(of) Bilal</td> <td style="background-color: #d3d3d3;">book</td> </tr> <tr> <td colspan="2" style="background-color: #d3d3d3;">Bilal’s book</td> </tr> </table> <table border="1"> <tr> <td style="background-color: #4b612c; color: white; text-align: center;">الْمُدْرَسِ</td> <td style="background-color: #4b612c; color: white; text-align: center;">مَكْتَبٌ</td> </tr> <tr> <td style="background-color: #d3d3d3;">(of) the teacher</td> <td style="background-color: #d3d3d3;">table</td> </tr> <tr> <td colspan="2" style="background-color: #d3d3d3;">The teacher’s table</td> </tr> </table>	(of) Bilal	book	Bilal’s book		الْمُدْرَسِ	مَكْتَبٌ	(of) the teacher	table	The teacher’s table		<ul style="list-style-type: none"> Can take any case ending, as the need be Never takes تَنْوِينٌ (tanwîn) or ال (the definite article) Is مَعْرِفَةٌ (definite) or نَكْرَةٌ (indefinite) based on مُضَافٌ إِلَيْهِ
(of) Bilal	book											
Bilal’s book												
الْمُدْرَسِ	مَكْتَبٌ											
(of) the teacher	table											
The teacher’s table												

Examples of Valid مُضَافٌ وَ مُضَافٌ إِلَيْهِ

Different case endings for مُضَافٌ

Definite vs. indefinite مُضَافٌ إِلَيْهِ

مَعْرِفَةٌ

الطَّالِبِ	كِتَابٌ
(of) the student	book
The student's book	

نَكْرَةٌ

طَالِبٍ	كِتَابٌ
(of) a student	book
A student's book	

مَرْفُوعٌ

الْمُدْرَسِ	مَكْتَبٌ
(of) the teacher	table
The teacher's table	

مَنْصُوبٌ

Noun after إِنَّ is always مَنْصُوبٌ

الْمُدْرَسِ	مَكْتَبٌ	إِنَّ
(of) the teacher	table	Verily
Verily the teacher's table		

مَجْرُورٌ

الْمُدْرَسِ	مَكْتَبٌ	عَلَى
(of) the teacher	table	on
On the teacher's table		

- مُضَافٌ cannot have تَنْوِينٌ

كِتَابٌ بِلَالٍ ❌

- مُضَافٌ cannot have ال

الْكِتَابُ بِلَالٍ ❌

- مُضَافٌ إِلَى cannot be مَرْفُوعٌ

كِتَابٌ بِلَالٌ ❌

- مُضَافٌ إِلَى cannot be مَنْصُوبٌ

كِتَابٌ بِلَالٍ ❌

كِتَابٌ بِلَالٍ ✓

Even though مَنْ is مُضَافٌ إِلَيْهِ, it does not have كَسْرَةٌ (kasrah) ending, because it is مَبْنِيٌّ (indeclinable).

Other similar examples:

- قَلَمٌ مَنْ (Whose pen?)
- إِبْنٌ مَنْ (Whose son?)

Whose book?	
(of) who	book
مَنْ	كِتَابٌ
مُضَافٌ إِلَيْهِ	مُضَافٌ

Notice two sets of مُضَافٌ وَ مُضَافٌ إِلَيْهِ. مَسْجِدُ رَسُولِ اللَّهِ is مُضَافٌ إِلَيْهِ in رَسُولِ اللَّهِ and it is مُضَافٌ in رَسُولِ اللَّهِ.

Mosque of Allah's Prophet		
(of) Allah	(of the) prophet	mosque
اللَّهِ	رَسُولِ	مَسْجِدُ
	مُضَافٌ إِلَيْهِ	مُضَافٌ
مُضَافٌ إِلَيْهِ	مُضَافٌ	

(110:1) When comes the help of Allah ...	إِذَا جَاءَ نَصْرُ اللَّهِ
(114: 1) Say: I seek refuge in the Lord of mankind	قُلْ أَعُوذُ بِرَبِّ النَّاسِ
(24:35) Allah is the light of the heavens and the earth	اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ
(7:73) This is the she camel of Allah	هَذِهِ نَاقَةُ اللَّهِ
(48:29) Muhammad is the Messenger of Allah	مُحَمَّدٌ رَسُولُ اللَّهِ
(6:127) For them is the home of safety	لَهُمْ دَارُ السَّلَامِ
(40:55 & 77) Therefore have patience (O Muhammad). Lo (surely, certainly)! The promise of Allah is true	فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ

Nominal Sentences with مُضَافٌ وَ مُضَافٌ إِلَيْهِ

Muhammad is the Messenger of Allah		
(of) Allah	Messenger	Muhammad
اللَّهُ	رَسُولٌ	مُحَمَّدٌ
لَفْظُ الْجَلَالَةِ، مُضَافٌ إِلَيْهِ، مَجْرُورٌ	خَبَرٌ وَهُوَ مُضَافٌ	مُبْتَدَأٌ

The student's pen is broken		
broken	(of) the student	pen
مَكْسُورٌ	الطَّالِبِ	قَلَمٌ
خَبَرٌ	مُضَافٌ إِلَيْهِ	مُبْتَدَأٌ وَهُوَ مُضَافٌ

Feminine: This (هَذِهِ) vs. That (تِلْكَ)

مُؤَنَّثَاتٌ	مُذَكَّرَاتٌ	
هَذِهِ	هَذَا	إِسْمُ الْإِشَارَةِ لِلْقَرِيبِ
تِلْكَ	ذَلِكَ	إِسْمُ الْإِشَارَةِ لِلْبَعِيدِ



That is a car (تِلْكَ سَيَّارَةٌ)

- هَذِهِ is pronounced as هَاذِهِ but is written without the *alif*



This is a watch (هَذِهِ سَاعَةٌ)

How to make Feminine noun from Masculine noun

2 Putting a فَتْحَة (fathah) on the letter before ة

1 Adding a التَّاءُ المَرْبُوطَةُ at the end

ة : التَّاءُ المَرْبُوطَةُ

Usually nouns which refer to male humans (and animals) and adjectives may be made feminine by this method

Not all masculine nouns form a feminine counterpart in this way, e.g.

مُدْرِسَةٌ	Female teacher	←	مُدْرِسٌ	Teacher
طَالِبَةٌ	Female student	←	طَالِبٌ	Student
وَالِدَةٌ	Mother	←	وَالِدٌ	Father
غَزَالَةٌ	Female gazelle	←	غَزَالٌ	Gazelle
كَبِيرَةٌ	Big (female)	←	كَبِيرٌ	Big
أُمٌّ	Mother		أَبٌ	Father
أُخْتٌ	Sister		أَخٌ	Brother
بِنْتٌ	Girl		وَلَدٌ	Boy

Gender of Body Members

Double members are usually feminine

يَدٌ (hand)

عَيْنٌ (eye)

رِجْلٌ (leg)

أُذُنٌ (ear)

Single members are usually masculine

رَأْسٌ (head)

أَنْفٌ (nose)

فَمٌّ (mouth)

وَجْهٌ (face)

- Gender of مُبْتَدَأٌ and خَبَرٌ should be the same

مُذَكَّرٌ	مُؤَنَّثٌ
مُحَمَّدٌ طَالِبٌ	فَاطِمَةُ طَالِبَةٌ
الْكِتَابُ جَدِيدٌ	السَّيَّارَةُ جَدِيدَةٌ
هَذَا دِيكٌ	هَذِهِ دَجَاجَةٌ
ذَلِكَ بَابٌ	تِلْكَ نَافِذَةٌ

Substitute - بَدَلٌ

This is new	
هَذَا	جَدِيدٌ
مُبْتَدَأٌ	خَبَرٌ

The house is new	
الْبَيْتُ	جَدِيدٌ
مُبْتَدَأٌ	خَبَرٌ

This house is new		
	This house	
(is) new	The house	This
جَدِيدٌ	الْبَيْتُ	هَذَا
خَبَرٌ	بَدَلٌ	مُبْتَدَأٌ

A definite noun (اسمٌ مَعْرِفَةٌ) following a demonstrative pronoun (اسمٌ إِشَارَةٌ), is called a substitute (بَدَلٌ). There are other types of substitutes, which we will learn later

- ظَرْفٌ is a noun that indicates the place or time
- ظَرْفٌ acts like a مُضَافٌ , so the noun following it is مُضَافٌ إِلَيْهِ
- ظَرْفٌ can never be a مُبْتَدَأٌ (subject), even if the sentence starts with it

Examples of Adverb of Place (ظَرْفُ الْمَكَانِ)



ظَرْفٌ (over) ظَرْفٌ (behind) ظَرْفٌ (in front) ظَرْفٌ (under)

ظَرْفٌ (here) ظَرْفٌ (there) ظَرْفٌ (between) ظَرْفٌ (with)

Examples of Adverb of Time (ظَرْفُ الزَّمَانِ)

ظَرْفٌ (night) ظَرْفٌ (morning) ظَرْفٌ (after) ظَرْفٌ (before)

ظَرْفٌ (yesterday) ظَرْفٌ (today) ظَرْفٌ (tomorrow)

(16:88) Those who disbelieved and averted [others] from the way of Allah - We will increase them in punishment **over** [their] punishment for what corruption they were causing.

الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿النحل: ٨٨﴾

(48:18) Allah was pleased with the believers when they swore allegiance to you **under** the tree and He knew what was in their hearts. Therefore, He sent down tranquility upon them and rewarded them with a victory close by.

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا ﴿الفتح: ١٨﴾

(4:159) And there is none from the People of the Scripture but that he will surely believe in Jesus before his death. And on the **Day** of Resurrection he will be against them a witness.

وَإِنَّ مِّنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ^ص وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿النساء: ١٥٩﴾

(18:23-24) And never say of anything, "Indeed, I will do that **tomorrow**," . Except [when adding], "If Allah wills." And remember your Lord when you forget [it] and say, "Perhaps my Lord will guide me to what is nearer than this to right conduct."

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿الكهف: ٢٣﴾ إِلَّا أَنْ يَشَاءَ اللَّهُ ^ج وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِي رَّبِّي لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا ﴿الكهف: ٢٤﴾

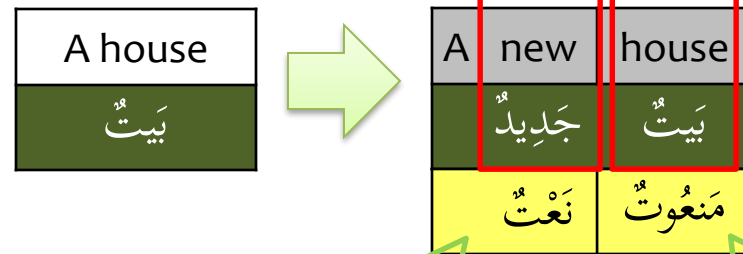
(2:285) All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction **between** any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination."

كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ^ط غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿البقرة: ٢٨٥﴾

Adjective - نَعْتُ

A noun that describes or qualifies another noun is called نَعْتُ (adjective)

The noun being described or qualified is called مَنَعُوتٌ



نَعْتُ is also called صِفَةٌ
Adjective = نَعْتُ = صِفَةٌ

مَنَعُوتٌ is also called مَوْصُوفٌ
Noun Qualified = مَنَعُوتٌ = مَوْصُوفٌ

- In Arabic the نَعْتُ (adjective) comes after the مَنَعُوتٌ.
- In English, the adjective comes before the noun it qualifies

Agreements between نَعْتٌ and مَنَعُوتٌ

- نَعْتٌ and مَنَعُوتٌ should be in agreement in the following:

1 Gender	This is a small boy	هَذَا	وَلَدٌ	صَغِيرٌ	This is a small girl	هَذِهِ	بِنْتٌ	صَغِيرَةٌ
		نَعْتٌ	مَنَعُوتٌ			نَعْتٌ	مَنَعُوتٌ	
2 Indefinite vs. definite	The new teacher is in the class	المُدْرَسُ	الجَدِيدُ	فِي	الفَصْلِ	بِلَالٌ	مُدْرَسٌ	جَدِيدٌ
		نَعْتٌ	مَنَعُوتٌ			نَعْتٌ	مَنَعُوتٌ	
3 Case	I am in a new house	أَنَا	فِي	بَيْتٍ	جَدِيدٍ	هَذَا	بَيْتٌ	جَدِيدٌ
		نَعْتٌ	مَنَعُوتٌ			نَعْتٌ	مَنَعُوتٌ	
4 Number	That is a new student	ذَلِكَ	طَالِبٌ	جَدِيدٌ	Those are new students	أُولَئِكَ	طُلَّابٌ	جُدُدٌ
		نَعْتٌ	مَنَعُوتٌ			نَعْتٌ	مَنَعُوتٌ	

Nominal Sentence with نَعْتٌ وَمَنْعُوتٌ

The sparrow is a small bird		
صَغِيرٌ	طَائِرٌ	العُصْفُورُ
نَعْتٌ	خَبَرٌ وَمَنْعُوتٌ	مُبْتَدَأٌ

The broken chair is in the room			
الغُرْفَةِ	فِي	المَكْسُورُ	الكُرْسِيِّ
إِسْمٌ مَجْرُورٌ	حَرْفٌ جَرٌّ	نَعْتٌ	مُبْتَدَأٌ وَمَنْعُوتٌ
جَارٌّ وَ مَجْرُورٌ، شِبْهُ الْجُمْلَةِ، خَبَرٌ			

I am in the secondary school			
الثَّانَوِيَّةِ	المَدْرَسَةِ	فِي	أَنَا
نَعْتٌ	إِسْمٌ مَجْرُورٌ وَمَنْعُوتٌ	حَرْفٌ جَرٌّ	مُبْتَدَأٌ
	جَارٌّ وَ مَجْرُورٌ، شِبْهُ الْجُمْلَةِ، خَبَرٌ		

(5:15) Undoubtedly, there has to come to you from Allah light and a **luminous Book**.

﴿المائدة: ١٥﴾ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

(68:4) And undoubtedly, you possess **excellent manners**.

﴿القلم: ٤﴾ وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ

(44:17) and an **honourable Messenger** came to them.

﴿الدخان: ١٧﴾ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ

(1:6) Guide us in **the straight path**.

﴿الفاتحة: ٦﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

(45:10) And for them is a **great torment**.

﴿الجاثية: ١٠﴾ وَلَهُمْ عَذَابٌ عَظِيمٌ

(8:274) For them is forgiveness and **honourable provision**.

﴿الأنفال: ٧٤﴾ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

(61:13) help from Allah and a **near victory**

﴿الصف: ١٣﴾ نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ ۗ

Where is the نَعْتٌ?

The Arabic is an easy language		
سَهْلَةٌ لُغَةٌ عَرَبِيَّةٌ		
نَعْتٌ	خَيْرٌ وَمَنْعُوتٌ	مُبْتَدَأٌ

The Arabic language is easy		
سَهْلَةٌ اللُّغَةُ الْعَرَبِيَّةُ		
خَيْرٌ	نَعْتٌ	مُبْتَدَأٌ وَمَنْعُوتٌ

4

This book is new		
جَدِيدٌ	الْكِتَابُ	هَذَا
خَبْرٌ	بَدَلٌ	مُبْتَدَأٌ

1

This is a new book		
جَدِيدٌ	كِتَابٌ	هَذَا
نَعَتْ	خَبْرٌ وَمَنْعُوتٌ	مُبْتَدَأٌ

5

This new book is heavy			
ثَقِيلٌ	الْجَدِيدُ	الْكِتَابُ	هَذَا
خَبْرٌ	نَعَتْ	بَدَلٌ وَمَنْعُوتٌ	مُبْتَدَأٌ

2

The new book is heavy		
ثَقِيلٌ	الْجَدِيدُ	الْكِتَابُ
خَبْرٌ	نَعَتْ	مُبْتَدَأٌ وَمَنْعُوتٌ

6

Abbas is a merchant	
تَاجِرٌ	عَبَّاسٌ
خَبْرٌ	مُبْتَدَأٌ

3

The book is new	
جَدِيدٌ	الْكِتَابُ
خَبْرٌ	مُبْتَدَأٌ

- الَّذِي is called the relative pronoun (الإِسْمُ الْمَوْصُولُ)
- It is translated as:
 - “Who” – for all rational beings
 - “Which” – for all irrational beings and things
- It is used for masculine singular. Feminine and plural will come later
- It is always followed by a description, which is known as صِلَةُ الْمَوْصُولِ

The man, who left the room, is a merchant			
الرَّجُلُ	الَّذِي	خَرَجَ	مِنَ الْعُرْفَةِ تَاجِرٌ
	الإِسْمُ الْمَوْصُولُ	صِلَةُ الْمَوْصُولِ	

The book, which is on the table, belongs to the teacher			
الكِتَابُ	الَّذِي	عَلَى	الْمَكْتَبِ لِلْمُدَرِّسِ
	الإِسْمُ الْمَوْصُولُ	صِلَةُ الْمَوْصُولِ	

The man is a merchant	
الرَّجُلُ	تَاجِرٌ
مُبْتَدَأٌ	خَبَرٌ

The tall man is a merchant		
الرَّجُلُ	الطَّوِيلُ	تَاجِرٌ
مُبْتَدَأٌ وَمَنْعُوتٌ	نَعْتٌ	خَبَرٌ

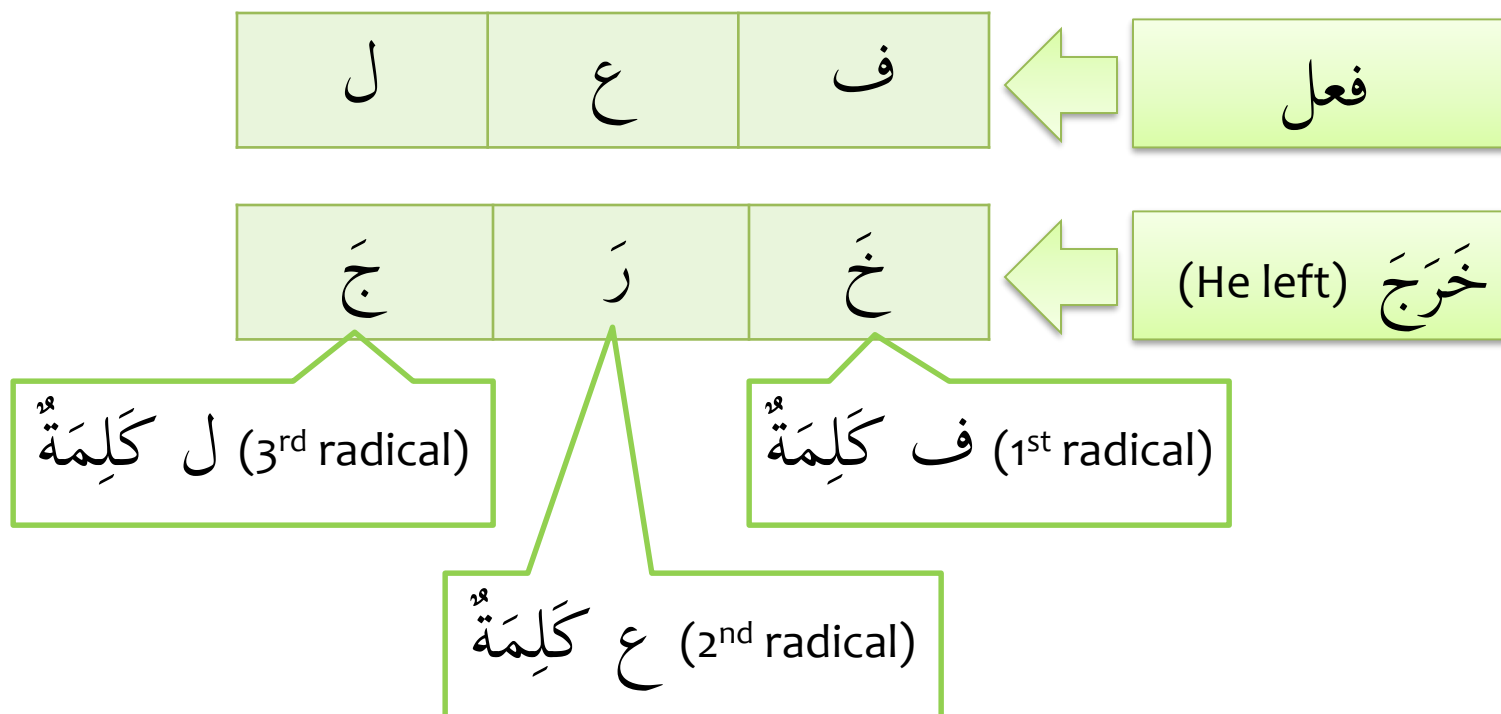
The man, who left the room, is a merchant					
الرَّجُلُ	الَّذِي	خَرَجَ	مِنَ	الْغُرْفَةِ	تَاجِرٌ
مُبْتَدَأٌ وَمَنْعُوتٌ	الإِسْمُ المَوْصُولُ وَنَعْتٌ	صِلَةُ المَوْصُولِ	خَبَرٌ		

- Verb = Action = فِعْلٌ
- Doer = Subject = فَاعِلٌ
- Base form of all Arabic verbs is in the past tense (مَاضٍ)
- The base form of the verb always corresponds to the 3rd person singular masculine pronoun, i.e. he (هُوَ)
- The doer of the action (فَاعِلٌ) is hidden (مُسْتَتِرٌ) within the base form of the verb (فِعْلٌ). Notice the hidden “he” in خَرَجَ

(He left) خَرَجَ

Anatomy of The Past Tense Verb

- Almost all Arabic verbs can be traced back to a three letter verb. The remaining few exceptions are traced to a four letter verb.
- To understand their structure, the three letter verbs are defined on the pattern of فعل as follows.



Anatomy of The Past Tense Verb

ل كَلِمَةٌ	ع كَلِمَةٌ	ف كَلِمَةٌ	Meaning	فِعْلٌ
بَ	هَ	ذَ	He went	ذَهَبَ
سَ	لَ	جَ	He sat	جَلَسَ
رَ	صَ	نَ	He helped	نَصَرَ
عَ	مَ	سَ	He heard	سَمِعَ
مَ	رُ	كَ	He became noble	كُرِمَ

- In the base form for all 3 letter past tense verbs:
 - ف كَلِمَةٌ and ل كَلِمَةٌ always have a فَتْحَةٌ
 - ع كَلِمَةٌ can have a ضَمَّةٌ, فَتْحَةٌ, or كَسْرَةٌ

Conjugation of Past Tense Verb

We've learnt before that the base form of the verb contains "he" or "it" (هُوَ) as the doer (فَاعِلٌ), so خَرَجَ means "He left". Within the base form, this فَاعِلٌ is considered hidden (مُسْتَتِرٌ), i.e., there is no letter in the verb, which explicitly represents the فَاعِلٌ

خَرَجَ

هُوَ He/it

In order to say "They (2) left", an *alif* is added at the end

Since this *alif* represents "They (2)", who did the action, it acts as the فَاعِلٌ

خَرَجَا

=

ا

+ خَرَجَ

هُمَا They (2)

In order to say "They (>2) left", a *waw* is added at the end. This *waw* acts as the فَاعِلٌ

This *alif* is called أَلِفُ الْوَقَايَةِ (*alif* of protection). It protects the و from being mistaken for the conjunction و (and). It is written but not pronounced

خَرَجُوا

=

و

+ خَرَجَ

هُمْ They (>2)

Notice the original فَتْحَةٌ changed to a ضَمَّةٌ once *waw* was added. This is done for phonetic convenience as خَرَجُوا is easier to pronounce than خَرَجَا

Conjugation of Past Tense Verb

In order to say “She left”, the base form of the verb is feminized by adding a *ta* of feminizing (تَاءُ التَّأْنِيثِ)

The تَاءُ التَّأْنِيثِ is **not** a فَاعِلٌ. Instead the فَاعِلٌ is considered hidden (مَسْتَتِرٌ) in this form and is implied as “She/It (f)” (هِيَ)

خَرَجَتْ = تْ + خَرَجَ She/It (f) هِيَ

In order to say “They (2, f) left”, an *alif* is added at the end of the feminized form

Since this *alif* represents “They (2)”, who did the action, it acts as the فَاعِلٌ

خَرَجَتَا = ا + خَرَجَتْ They (2,f) هُمَا

In order to say “They (>2, f) left”, a *na* is added to the end

Since this *na* represents “They (>2,f)”, who did the action, it acts as the فَاعِلٌ

خَرَجْنَ = نَ + خَرَجَ They (>2,f) هُنَّ

Notice the فَتْحَةٌ on the 3rd radical changes to a سُكُونٌ in this case.

For the complete conjugation of past tense verb for all 14 pronouns, please see the next page

Conjugation of The Past Tense Verb

		فَاعِلٌ	Suffix		
He left	خَرَجَ	مُسْتَتِرٌ		هُوَ	He
They (2) left	خَرَجَا	ا	ا	هُمَا	They (2)
They (>2) left	خَرَجُوا	و	وا	هُمْ	They (>2)
She left	خَرَجَتْ	مُسْتَتِرٌ	ت	هِيَ	She
They (2) left	خَرَجَتَا	ا	تا	هُمَا	They (2)
They (>2,f) left	خَرَجْنَ	ن	ن	هُنَّ	They (>2,f)
You left	خَرَجْتَ	ت	ت	أَنْتَ	You
You (2) left	خَرَجْتُمَا	تُمَا	تُمَا	أَنْتُمَا	You (2)
You (>2) left	خَرَجْتُمْ	تُمْ	تُمْ	أَنْتُمْ	You (>2)
You left	خَرَجْتِ	تِ	تِ	أَنْتِ	You
You (2) left	خَرَجْتُمَا	تُمَا	تُمَا	أَنْتُمَا	You (2)
You (>2,f) left	خَرَجْتُنَّ	تُنَّ	تُنَّ	أَنْتُنَّ	You (>2,f)
I left	خَرَجْتُ	تُ	تُ	أَنَا	I
We left	خَرَجْنَا	نَا	نَا	نَحْنُ	We

Conjugation of The Past Tense Verb Examples

				فَاعِلٌ	Suffix		
كَرُمَ	سَمِعَ	ذَهَبَ	خَرَجَ	مُسْتَتِرٌ		هُوَ	He
كَرُمَا	سَمِعَا	ذَهَبَا	خَرَجَا	أَ	أَ	هُمَا	They (2)
كَرُمُوا	سَمِعُوا	ذَهَبُوا	خَرَجُوا	وُ	وَا	هُمُ	They (>2)
كَرُمْتُ	سَمِعْتُ	ذَهَبْتُ	خَرَجْتُ	مُسْتَتِرٌ	تْ	هِيَ	She
كَرُمْتَا	سَمِعْتَا	ذَهَبْتَا	خَرَجْتَا	أَ	تَا	هُمَا	They (2)
كَرُمْنَ	سَمِعْنَ	ذَهَبْنَ	خَرَجْنَ	نَ	نَ	هُنَّ	They (>2)
كَرُمْتَ	سَمِعْتَ	ذَهَبْتَ	خَرَجْتَ	تَ	تَ	أَنْتَ	You
كَرُمْتُمَا	سَمِعْتُمَا	ذَهَبْتُمَا	خَرَجْتُمَا	تُمَا	تُمَا	أَنْتُمَا	You (2)
كَرُمْتُمْ	سَمِعْتُمْ	ذَهَبْتُمْ	خَرَجْتُمْ	تُمْ	تُمْ	أَنْتُمْ	You (>2)
كَرُمْتِ	سَمِعْتِ	ذَهَبْتِ	خَرَجْتِ	تِ	تِ	أَنْتِ	You
كَرُمْتُمَا	سَمِعْتُمَا	ذَهَبْتُمَا	خَرَجْتُمَا	تُمَا	تُمَا	أَنْتُمَا	You (2)
كَرُمْتُنَّ	سَمِعْتُنَّ	ذَهَبْتُنَّ	خَرَجْتُنَّ	تُنَّ	تُنَّ	أَنْتُنَّ	You (>2)
كَرُمْتُ	سَمِعْتُ	ذَهَبْتُ	خَرَجْتُ	تْ	تْ	أَنَا	I
كَرُمْنَا	سَمِعْنَا	ذَهَبْنَا	خَرَجْنَا	نَا	نَا	نَحْنُ	We

Attached Pronoun (ضَمِيرٌ مُتَّصِلٌ)

Muhammad's book.	
مُحَمَّدٍ	كِتَابٌ
مُضَافٌ إِلَيْهِ	مُضَافٌ

His	book
هُ	+ كِتَابٌ
مُضَافٌ إِلَيْهِ	مُضَافٌ

His book
كِتَابُهُ
مُضَافٌ وَمُضَافٌ إِلَيْهِ

هُ and كَ are attached pronouns (ضَمِيرٌ مُتَّصِلٌ)

Your	book
كَ	+ كِتَابٌ
مُضَافٌ إِلَيْهِ	مُضَافٌ

Your book
كِتَابُكَ
مُضَافٌ وَمُضَافٌ إِلَيْهِ

- An attached pronoun (ضَمِيرٌ مُتَّصِلٌ), when attached to a noun, is always مُضَافٌ إِلَيْهِ and the noun it is attached to is مُضَافٌ
- The attached pronoun in this case is always مَجْرُورٌ

Attached Pronoun (ضَمِيرٌ مُتَّصِلٌ)

From Muhammad
مِنْ مُحَمَّدٍ
جَارٌ وَمَجْرُورٌ

Him	From
هُ	مِنْ
إِسْمٌ مَجْرُورٌ	حَرْفٌ جَرٌّ

From him
مِنْهُ
جَارٌ وَمَجْرُورٌ

هُ and هُمْ are attached pronouns (ضَمِيرٌ مُتَّصِلٌ)

Them	From
هُمْ	مِنْ
إِسْمٌ مَجْرُورٌ	حَرْفٌ جَرٌّ

From them
مِنْهُمْ
جَارٌ وَمَجْرُورٌ

- An attached pronoun (ضَمِيرٌ مُتَّصِلٌ), when attached to a حَرْفٌ جَرٌّ (preposition), is always إِسْمٌ مَجْرُورٌ

Attached Pronoun (ضَمِيرٌ مُتَّصِلٌ) vs. Detached Pronoun (ضَمِيرٌ مُنْفَصِلٌ)

			ضَمِيرٌ مُتَّصِلٌ (Attached Pronoun)		ضَمِيرٌ مُنْفَصِلٌ (Detached Pronoun)		
3 rd Person	Masculine	Singular	He, It	هُ	هُوَ	مُفْرَدٌ	
		"Dual"	They (2)	هُمَا	هُمَا	مُتَنِيٌّ	مُذَكَّرٌ
		Plural	They	هُمْ	هُمْ	جَمْعٌ	غَائِبٌ
	Feminine	Singular	She, It	هَا	هِيَ	مُفْرَدٌ	
		"Dual"	They (2)	هُمَا	هُمَا	مُتَنِيٌّ	مُؤَنَّثٌ
		Plural	They	هُنَّ	هُنَّ	جَمْعٌ	
2 nd person	Masculine	Singular	You	كَ	أَنْتَ	مُفْرَدٌ	
		"Dual"	You (2)	كُمَا	أَنْتُمَا	مُتَنِيٌّ	مُذَكَّرٌ
		Plural	You (>2)	كُم	أَنْتُمْ	جَمْعٌ	مُخَاطَبٌ
	Feminine	Singular	You	كِ	أَنْتِ	مُفْرَدٌ	
		"Dual"	You (2)	كُمَا	أَنْتُمَا	مُتَنِيٌّ	مُؤَنَّثٌ
		Plural	You (>2)	كُنَّ	أَنْتُنَّ	جَمْعٌ	
1 st person	Masc. & Fem.	Singular	I	أَنَا	أَنَا	مُفْرَدٌ	مُذَكَّرٌ وَمُؤَنَّثٌ
		Plural	We	نَا	نَحْنُ	جَمْعٌ	

Attached Pronoun (ضَمِيرٌ مُتَّصِلٌ) vs. Detached Pronoun (ضَمِيرٌ مُنْفَصِلٌ)

ضَمِيرٌ مُتَّصِلٌ

- Always مَعْرِفَةٌ (definite)
- Are مَبْنِيٌّ (fixed)
- Always مَجْرُورٌ (genitive) or مَنصُوبٌ (accusative)
- Can be attached to a noun, verb or a particle

This يِ is called يَاءُ الْمُتَكَلِّمِ (ya-ul mutakallim) – Ya of the first person

هُ	هُوَ
هُمَا	هُمَا
هُم	هُم
هَا	هِيَ
هُمَا	هُمَا
هِنَّ	هِنَّ
كَ	أَنْتَ
كُما	أَنْتُمْ
كُم	أَنْتُمْ
كِ	أَنْتِ
كُما	أَنْتُمْ
كُنَّ	أَنْتُنَّ
يِ	أَنَا
نَا	نَحْنُ

ضَمِيرٌ مُنْفَصِلٌ

- Always مَعْرِفَةٌ (definite)
- Are مَبْنِيٌّ (fixed)
- Always مَرْفُوعٌ (nominative)

Attached Pronoun (ضَمِيرٌ مُتَّصِلٌ) as مُضَافٌ إِلَيْهِ

The التاءُ المَرْبُوطَةُ changes to a التاءُ المَفْتُوحَةُ when it is followed by an attached pronoun.

The last letter of the مُضَافٌ gets a كَسْرَةٌ when attached to يَاءِ المُتَكَلِّمِ. A ضَمَّةٌ on the last letter would have made the pronunciation difficult.

سَيَّارَةٌ	كِتَابٌ			
سَيَّارَتُهُ	كِتَابُهُ	His	هُ	هُوَ
سَيَّارَتُهُمَا	كِتَابُهُمَا	Their (2 mas.)	هُمَا	هُمَا
سَيَّارَتُهُمْ	كِتَابُهُمْ	Their (>2 mas.)	هُمْ	هُمْ
سَيَّارَتِهَا	كِتَابِهَا	Her	هَا	هِيَ
سَيَّارَتُهُمَا	كِتَابُهُمَا	Their (2 fem)	هُمَا	هُمَا
سَيَّارَتُهُنَّ	كِتَابُهُنَّ	Their (>2 fem)	هُنَّ	هُنَّ
سَيَّارَتُكَ	كِتَابُكَ	Your	كَ	أَنْتَ
سَيَّارَتُكُمَا	كِتَابُكُمَا	Your (2 mas.)	كُمَا	أَنْتُمَا
سَيَّارَتُكُمْ	كِتَابُكُمْ	Your (>2 mas.)	كُمْ	أَنْتُمْ
سَيَّارَتِكَ	كِتَابِكَ	Your (fem)	كِ	أَنْتِ
سَيَّارَتُكُمَا	كِتَابُكُمَا	Your (2 fem)	كُمَا	أَنْتُمَا
سَيَّارَتِكُنَّ	كِتَابِكُنَّ	Your (>2 fem)	كُنَّ	أَنْتُنَّ
سَيَّارَتِي	كِتَابِي	My	يِ	أَنَا
سَيَّارَتُنَا	كِتَابُنَا	Our	نَا	نَحْنُ

Attached Pronoun (ضَمِيرٌ مُتَّصِلٌ) with Special Nouns

Notice the extra و between مُضَافٌ and إِلَيْهِ. By same token “Muhammad’s father” will be أَبُو مُحَمَّدٍ. أَبُو وَأَخ are 2 of the 5 special nouns, which take this extra و. Will learn the other later.

The rule for extra و does not apply when these nouns are followed by يَاءُ الْمُتَكَلِّمِ

أَبٌ	أَخٌ	هُوَ	هُمَا
أَبُوهُ	أَخُوهُ	هُمَا	هُمَا
أَبُوهُمَا	أَخُوهُمَا	هُمُ	هُمُ
أَبُوهُمْ	أَخُوهُمْ	هِيَ	هُمَا
أَبُوهَا	أَخُوهَا	هُمَا	هُمَا
أَبُوهُمَا	أَخُوهُمَا	هُنَّ	هُنَّ
أَبُوهُنَّ	أَخُوهُنَّ	أَنْتَ	أَنْتُمَا
أَبُوكَ	أَخُوكَ	كُمَا	أَنْتُمْ
أَبُوكُمَا	أَخُوكُمَا	كُمُ	أَنْتُمْ
أَبُوكُمْ	أَخُوكُمْ	كِ	أَنْتِ
أَبُوكِ	أَخُوكِ	كُمَا	أَنْتُمَا
أَبُوكُمَا	أَخُوكُمَا	كُنَّ	أَنْتُنَّ
أَبُوكُنَّ	أَخُوكُنَّ	كِ	أَنَا
أَبِي	أَخِي	نَا	نَحْنُ
أَبُونَا	أَخُونَا		

Attached Pronoun (ضَمِيرٌ مُتَّصِلٌ) as اسمٌ مَجْرُورٌ

The أَلِفٌ مَقْصُورَةٌ at the end of إِلَى changes to a ي (ya) when it is followed by an attached pronoun.

Also notice the change from هُ to هِ for the attached pronoun.

Same is true for عَلَى

إِلَى	عَنْ	هُوَ	هُمَا
إِلَيْهِ	عَنْهُ	هُمَا	هُمَا
إِلَيْهِمَا	عَنْهُمَا	هُم	هُم
إِلَيْهِمْ	عَنْهُمْ	هِيَ	هُمَا
إِلَيْهَا	عَنْهَا	هُمَا	هُمَا
إِلَيْهِمَا	عَنْهُمَا	هُنَّ	هُنَّ
إِلَيْهِنَّ	عَنْهُنَّ	أَنْتَ	أَنْتُمَا
إِلَيْكَ	عَنْكَ	كُمَا	أَنْتُمْ
إِلَيْكُمَا	عَنْكُمَا	كُم	أَنْتُمْ
إِلَيْكُمْ	عَنْكُمْ	أَنْتِ	أَنْتُمْ
إِلَيْكِ	عَنْكِ	كُمَا	أَنْتُمْ
إِلَيْكُمَا	عَنْكُمَا	كُنَّ	أَنْتُمْ
إِلَيْكُنَّ	عَنْكُنَّ	يُ	أَنَا
إِلَيْي	عَنِّي	نَا	نَحْنُ
إِلَيْنَا	عِنَّا		

إِلَيْي = ي + إِلَيْ

Attached Pronoun (ضَمِيرٌ مُتَّصِلٌ) as اسْمٌ مَجْرُورٌ

The preposition لَ gets a فَتْحَةٌ when it is followed by an attached pronoun, with one exception; see below.

لَ	بِ	هَ	هُوَ
لَهُ	بِهِ	هُمَا	هُمَا
لَهُمَا	بِهِمَا	هُمَّ	هُمَّ
لَهُمْ	بِهِمْ	هِيَ	هِيَ
لَهَا	بِهَا	هُمَا	هُمَا
لَهُمَا	بِهِمَا	هُنَّ	هُنَّ
لَهُنَّ	بِهِنَّ	أَنْتَ	أَنْتَ
لَكَ	بِكَ	كُما	أَنْتُمَا
لَكُمَا	بِكُمَا	كُم	أَنْتُمْ
لَكُمْ	بِكُمْ	أَنْتِ	أَنْتِ
لَكَ	بِكَ	كُما	أَنْتُمَا
لَكُمَا	بِكُمَا	كُنَّ	أَنْتُنَّ
لَكُنَّ	بِكُنَّ	أَنَا	أَنَا
لِي	بِي	نَا	نَحْنُ
لَنَا	بِنَا		

The preposition لَ retains its كَسْرَةٌ when it is attached to يَاءُ الْمُتَكَلِّمِ

Past Tense Verb Suffix vs. ضَمِيرٌ مُتَّصِلٌ VS. ضَمِيرٌ مُنْفَصِلٌ

Past Tense Verb Suffix	ضَمِيرٌ مُتَّصِلٌ	ضَمِيرٌ مُنْفَصِلٌ
	هُ	هُوَ
أ	هُمَا	هُمَا
وَا	هُم	هُم
تْ	هَا	هِيَ
تَا	هُمَا	هُمَا
نَ	هُنَّ	هُنَّ
تَ	كَ	أَنْتَ
تُمَا	كُمَا	أَنْتُمَا
تُم	كُم	أَنْتُمْ
تِ	كِ	أَنْتِ
تُمَا	كُمَا	أَنْتُمَا
تُنَّ	كُنَّ	أَنْتُنَّ
تِ	ي	أَنَا
نَا	نَا	نَحْنُ

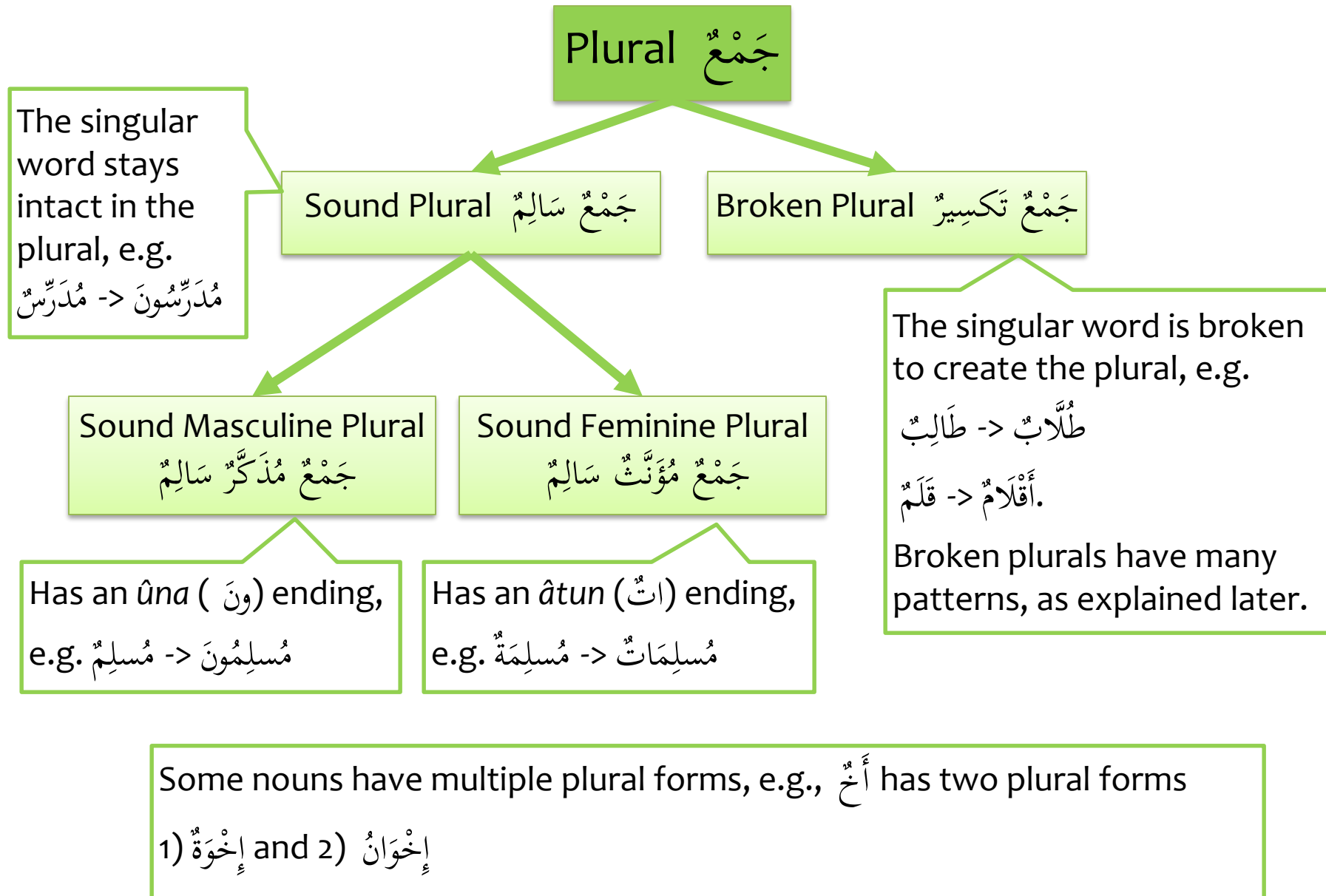
Early Predicate and Late Subject (خَبْرٌ مُّقَدِّمٌ وَمُبْتَدَأٌ مُؤَخَّرٌ)

A شِبْهُ الْجُمْلَةِ (phrase), e.g. جَارٌّ وَمَجْرُورٌ (prepositional phrase) or ظَرْفٌ (adverbial phrase) can never be مُّبْتَدَأٌ (subject), even though a sentence may begin with it.

The man is in the house	
الرَّجُلُ	فِي الْبَيْتِ
مُبْتَدَأٌ	جَارٌّ وَمَجْرُورٌ، شِبْهُ الْجُمْلَةِ، خَبْرٌ

A man is in the house	
رَجُلٌ	فِي الْبَيْتِ
مُبْتَدَأٌ مُؤَخَّرٌ	جَارٌّ وَمَجْرُورٌ، شِبْهُ الْجُمْلَةِ، خَبْرٌ مُّقَدِّمٌ

A garden is in front of the masjid		
حَدِيقَةٌ	الْمَسْجِدِ	أَمَامَ
مُبْتَدَأٌ مُؤَخَّرٌ	مَضَافٌ إِلَيْهِ	ظَرْفٌ، شِبْهُ الْجُمْلَةِ، خَبْرٌ مُّقَدِّمٌ



Patterns of Broken Plural

فَعُولٌ

نَجْمٌ → نَجْمٌ

شَيْخٌ → شُيُوخٌ

فُعْلٌ

كِتَابٌ → كُتُبٌ

رَسُولٌ → رُسُلٌ

فِعَالٌ

جَبَلٌ → جِبَالٌ

رَجُلٌ → رِجَالٌ

فِعَالٌ

تَاجِرٌ → تَجَارٌ

طَالِبٌ → طَلَابٌ

Key: **فُعْلٌ**

Patterns of Broken Plural

أَفْعَالٌ

وَلَدٌ → أَوْلَادٌ

عَمٌّ → أَعْمَامٌ

أَفْعَالٌ ★

صَدِيقٌ → أَصْدِقَاءُ

طَبِيبٌ → أَطْبِبَاءُ → أَطِبَّاءُ

فَعْلَةٌ

أَخٌ → إِخْوَةٌ

فَتَىٌّ → فِتْيَةٌ

فَعْلَاءٌ ★

زَمِيلٌ → زُمَلَاءُ

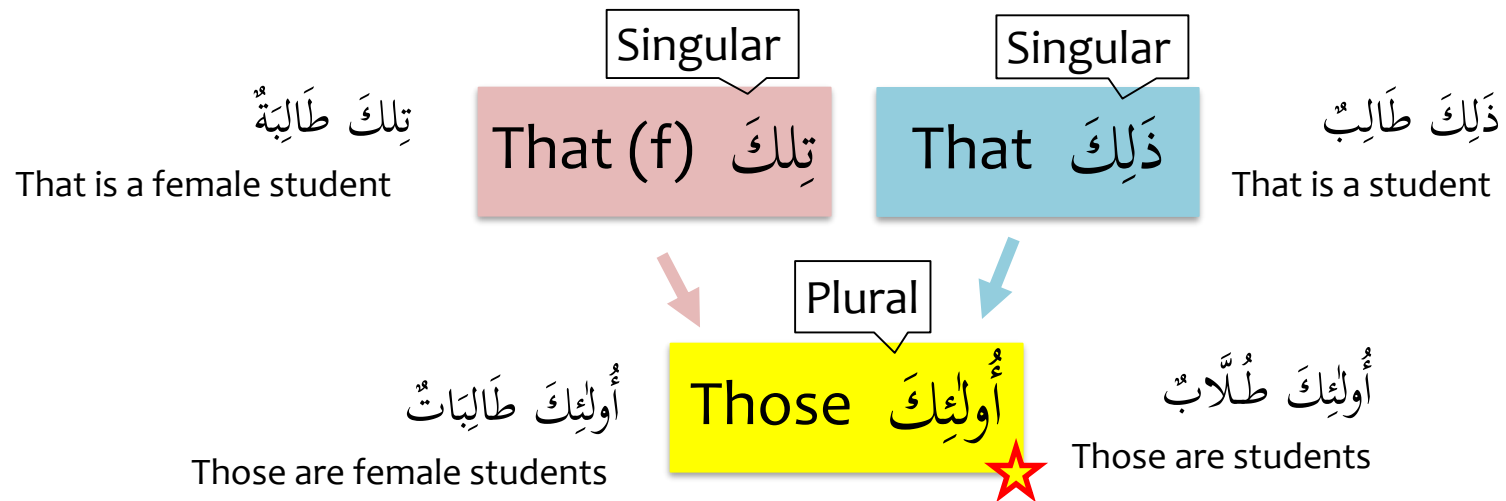
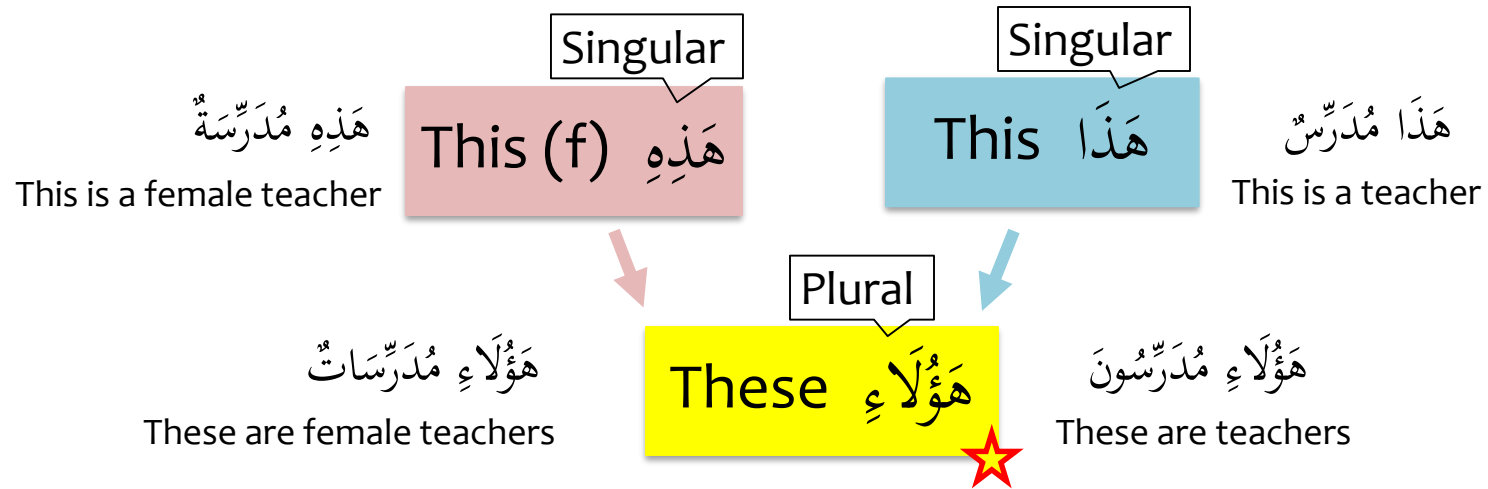
فَقِيرٌ → فُقَرَاءُ

We will learn more patterns later

★ Diptote (الْمَمْنُوعُ مِنَ الصَّرْفِ)

Key: فَعْلٌ

Plural Demonstrative Pronouns



★ These plurals are for rational beings. For irrational things, we will learn the rules later, insha Allah

The new teacher's book		
الْجَدِيدِ	الْمُدَّرِّسِ	كِتَابُ
نَعْتٌ	مُضَافٌ إِلَيْهِ وَمَنْعُوتٌ	مُضَافٌ

The teacher's new book		
الْجَدِيدُ	الْمُدَّرِّسِ	كِتَابُ
نَعْتٌ	مُضَافٌ إِلَيْهِ	مُضَافٌ وَمَنْعُوتٌ

- مُضَافٌ and مُضَافٌ إِلَيْهِ always come together, so the نَعْتٌ for either one of them must come after مُضَافٌ إِلَيْهِ
- The case ending of the نَعْتٌ tells us if it is for مُضَافٌ or مُضَافٌ إِلَيْهِ
- Note the مُضَافٌ is definite if its مُضَافٌ إِلَيْهِ is definite, so its نَعْتٌ must also be

Treatment of عَاقِلٌ vs. غَيْرُ عَاقِلٍ Plurals

	Plural	Singular	
Both the subject and predicate are plural	<p>These are teachers</p> <p>هَؤُلَاءِ مُدَرِّسُونَ</p> <p>Plural Plural</p>	<p>This is a teacher</p> <p>هَذَا مُدَرِّسٌ</p> <p>Singular Singular</p>	عَاقِلٌ
The plural of an irrational noun is treated like a feminine singular.	<p>These are books</p> <p>هَذِهِ كُتُبٌ</p> <p>Plural (ir) ★ Feminine Singular</p>	<p>This is a book</p> <p>هَذَا كِتَابٌ</p> <p>Singular Singular</p>	غَيْرُ عَاقِلٍ
That is why the demonstrative pronoun used in this example is feminine singular.			
The treatment of a plural irrational noun as feminine singular is regardless of the gender of the singular form. In the above example, كِتَابٌ, the singular form, is masculine but its plural form is treated as a feminine singular. In the next example, سَاعَةٌ is feminine, and its plural form is also treated as feminine singular.	<p>These are watches</p> <p>هَذِهِ سَاعَاتٌ</p> <p>Plural (ir) ★ Feminine Singular</p>	<p>This is a watch</p> <p>هَذِهِ سَاعَةٌ</p> <p>Singular Singular</p>	غَيْرُ عَاقِلٍ
	Plural (ir) ★	Plural of irrational noun = Feminine Singular	

More Examples of غَيْرُ عَاقِلٍ Plurals

Plural	Singular	
<p>The teachers are new</p> <p>المُدَرِّسُونَ جُدُدٌ</p> <p>Plural Plural</p>	<p>The teacher is new</p> <p>المُدَرِّسُ جَدِيدٌ</p> <p>Singular Singular</p>	عَاقِلٌ
<p>The pens are new</p> <p>الأقْلَامُ جَدِيدَةٌ</p> <p>Feminine Singular Plural (ir) ★</p>	<p>The pen is new</p> <p>القَلَمُ جَدِيدٌ</p> <p>Singular Singular</p>	غَيْرُ عَاقِلٍ
<p>The cars are new</p> <p>السِّيَّارَاتُ جَدِيدَةٌ</p> <p>Feminine Singular Plural (ir) ★</p>	<p>The car is new</p> <p>السِّيَّارَةُ جَدِيدَةٌ</p> <p>Singular Singular</p>	غَيْرُ عَاقِلٍ

Plural (ir) ★ Plural of irrational noun = Feminine Singular

Even More Examples of غَيْرُ عَاقِلٍ Plurals

Plural	Singular	
<p>Where are the new teachers? They are in the class. أَيْنَ الْمُدْرَسَاتِ الْجَدِيدَاتِ؟ هُنَّ فِي الْفَصْلِ الْجَدِيدِ</p> <p>Plural Plural Plural</p>	<p>Where is the new teacher? He is in the class. أَيْنَ الْمُدْرَسِ الْجَدِيدِ؟ هُوَ فِي الْفَصْلِ</p> <p>Singular Singular Singular</p>	عَاقِلٍ
<p>Where are the new notebooks? They are on the desk. أَيْنَ الدَّفَاتِرِ الْجَدِيدَةِ؟ هِيَ عَلَى الْمَكْتَبِ</p> <p>Feminine Singular Feminine Singular Plural (ir) ★</p>	<p>Where is the new notebook? It is on the desk. أَيْنَ الدَّفْتَرِ الْجَدِيدِ؟ هُوَ عَلَى الْمَكْتَبِ</p> <p>Singular Singular Singular</p>	غَيْرُ عَاقِلٍ
<p>Where are the new watches? They are on the table. أَيْنَ السَّاعَاتِ الْجَدِيدَةِ؟ هِيَ عَلَى الْمَكْتَبِ</p> <p>Feminine Singular Feminine Singular Plural (ir) ★</p>	<p>Where is the new watch? It is on the desk. أَيْنَ السَّاعَةِ الْجَدِيدَةِ؟ هِيَ عَلَى الْمَكْتَبِ</p> <p>Singular Singular Singular</p>	غَيْرُ عَاقِلٍ

Plural (ir) ★ Plural of irrational noun = Feminine Singular

But give glad tidings to those who believe and work righteousness, that their portion is **Gardens**, beneath which rivers flow (2:25)

وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ **جَنَّاتٍ** تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
... ﴿البقرة: ٢٥﴾

And He taught Adam the **names** - all of **them** ... (2:31)

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ... ﴿البقرة: ٣١﴾

... **Those are Limits** (set by) Allah: Approach not nigh thereto ... (2:187)

... **تِلْكَ حُدُودُ اللَّهِ** فَلَا تَقْرُبُوهَا ... ﴿البقرة: ١٨٧﴾

... And enter **houses** from **their** doors ... (2:189)

... وَأَتُوا **الْبُيُوتَ** مِنْ أَبْوَابِهَا ... ﴿البقرة: ١٨٩﴾

Alif, Lam, Ra. **These are the verses** of the clear Book. (12:1)

الرَّحِ **تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ** ﴿يوسف: ١﴾

Behold! he said to his father and his people, "What are **these images**, to **which** ye are (so assiduously) devoted?" (21:52)

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا **هَذِهِ التَّمَاثِيلُ الَّتِي** أَنْتُمْ لَهَا عَاكِفُونَ ﴿الأنبياء: ٥٢﴾

And **these examples** We present to the people that perhaps they will give thought. (59:21)

وَتِلْكَ **الْأَمْثَالُ** نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿الحشر: ٢١﴾

- Numbers (أَعْدَادٌ singular: عَدَدٌ) in Arabic are fully declinable nouns
- The noun being counted with a number is called مَعْدُودٌ
- The rules for the عَدَدٌ and the مَعْدُودٌ change after every few numbers

وَاحِدٌ	١
اِثْنَانِ	٢
ثَلَاثَةٌ	٣
أَرْبَعَةٌ	٤
خَمْسَةٌ	٥
سِتَّةٌ	٦
سَبْعَةٌ	٧
ثَمَانِيَةٌ	٨
تِسْعَةٌ	٩
عَشْرَةٌ	١٠

Rules for Numbers 1 to 10

Numbers 1 - 2

- Both 1 and 2 follow the noun as adjective, so the **عَدَدٌ** and the **مَعْدُودٌ** follow all the rules of **نَعْتٌ وَمَنْعُوتٌ**.

Numbers 3 - 10

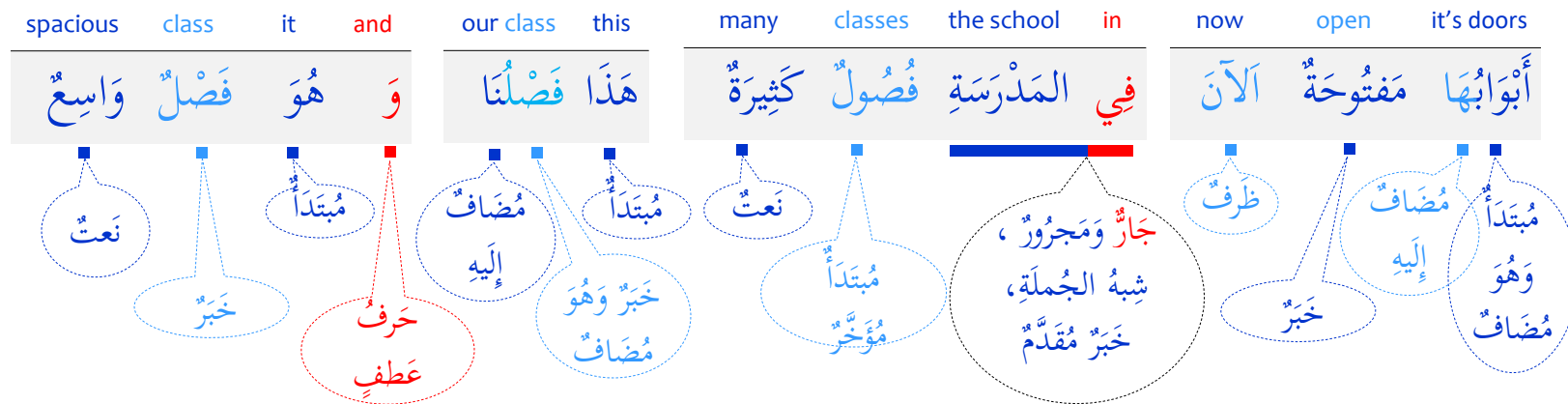
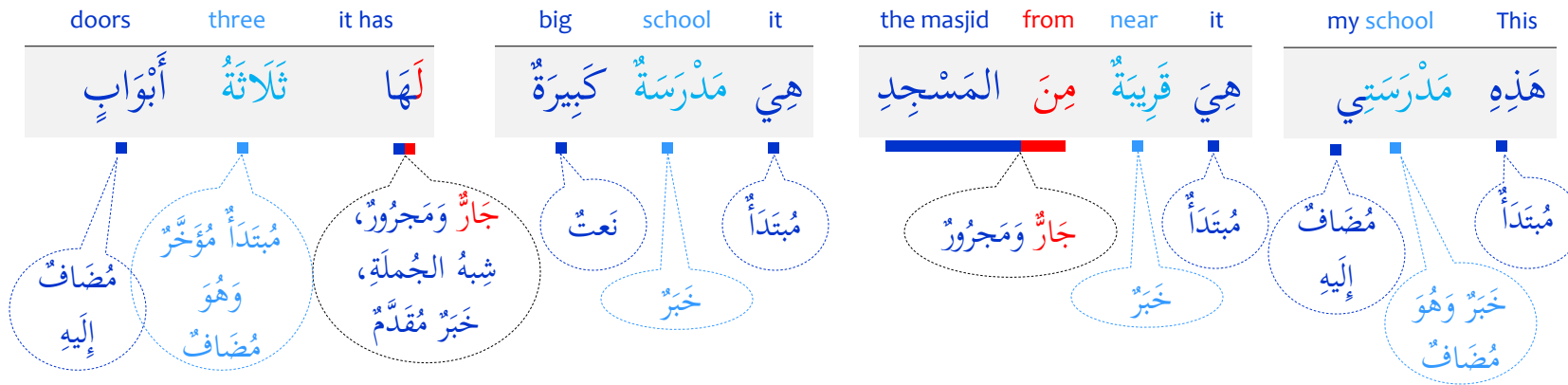
- Number (**عَدَدٌ**)
 - Comes before the **مَعْدُودٌ**
 - Is **مُضَافٌ** (hence no tanwin or ال)
- Noun being counted (**مَعْدُودٌ**)
 - Is **مُضَافٌ إِلَيْهِ** (hence **مَجْرُورٌ**)
 - Is **جَمْعٌ**
- The gender of **عَدَدٌ** and **مَعْدُودٌ** is opposite

مُدَّكَرٌ مَعْدُودٌ	مُؤَنَّثٌ مَعْدُودٌ
أَخٌ وَاحِدٌ	أُخْتٌ وَاحِدَةٌ
أَخَوَانِ اثْنَانِ	أُخْتَانِ اثْنَتَانِ
ثَلَاثَةُ إِخْوَةٍ	ثَلَاثُ أَخَوَاتٍ
أَرْبَعَةُ إِخْوَةٍ	أَرْبَعُ أَخَوَاتٍ
خَمْسَةُ إِخْوَةٍ	خَمْسُ أَخَوَاتٍ
سِتَّةُ إِخْوَةٍ	سِتُّ أَخَوَاتٍ
سَبْعَةُ إِخْوَةٍ	سَبْعُ أَخَوَاتٍ
ثَمَانِيَةُ إِخْوَةٍ	ثَمَانِيُ أَخَوَاتٍ
تِسْعَةُ إِخْوَةٍ	تِسْعُ أَخَوَاتٍ
عَشْرَةُ إِخْوَةٍ	عَشْرُ أَخَوَاتٍ

Case Endings for Singular, Dual and Sound Plural

مؤنث			مذكر			
مَجْرُورٌ (عَلَامَةُ الْجَرِّ)	مَنْصُوبٌ (عَلَامَةُ النَّصْبِ)	مَرْفُوعٌ (عَلَامَةُ الرَّفْعِ)	مَجْرُورٌ (عَلَامَةُ الْجَرِّ)	مَنْصُوبٌ (عَلَامَةُ النَّصْبِ)	مَرْفُوعٌ (عَلَامَةُ الرَّفْعِ)	
مُسْلِمَةٌ (الْكَسْرَةُ)	مُسْلِمَةٌ (الْفَتْحَةُ)	مُسْلِمَةٌ (الضَّمَّةُ)	مُسْلِمٌ (الْكَسْرَةُ)	مُسْلِمًا (الْفَتْحَةُ)	مُسْلِمٌ (الضَّمَّةُ)	مُفْرَدٌ
مُسْلِمَتَيْنِ (الْيَاءُ)	مُسْلِمَتَيْنِ (الْيَاءُ)	مُسْلِمَتَانِ (الْأَلِفُ)	مُسْلِمَيْنِ (الْيَاءُ)	مُسْلِمَيْنِ (الْيَاءُ)	مُسْلِمَانِ (الْأَلِفُ)	مُثْنِيٌّ
مُسْلِمَاتٍ (الْكَسْرَةُ)	مُسْلِمَاتٍ (الْكَسْرَةُ)	مُسْلِمَاتٌ (الضَّمَّةُ)	مُسْلِمِينَ (الْيَاءُ)	مُسْلِمِينَ (الْيَاءُ)	مُسْلِمُونَ (الْوَاوُ)	جَمْعٌ سَالِمٌ

“My Class” - Grammatical Analysis (Book 1, Ch. 21)



Diptote – الْمَمْنُوعُ مِنَ الصَّرْفِ

Triptote

إِسْمُ الْمُدِيرِ إِبْرَاهِيمُ

The principal's name is Ibrahim

1 No tanwîn

إِسْمُ الْمُدْرَسِ مُحَمَّدٌ

The teacher's name is Muhammad

Tanwîn

ذَهَبْتُ إِلَى إِبْرَاهِيمَ

I went to Ibrahim

2 Majrûr case is represented with fathah ★

ذَهَبْتُ إِلَى مُحَمَّدٍ

I went to Muhammad

Majrûr case is represented with kasrah

Nouns which meet these two conditions are called Diptotes. E.g., إِبْرَاهِيمُ is a diptote.

★ There are exceptions to this rule, which we will learn later, إِنَّ شَاءَ اللَّهُ

Following groups of nouns are *diptotes*

#	Group	Examples
1	Feminine proper nouns	زَيْنَبُ، خَدِيجَةُ، مَكَّةُ، جَهَنَّمُ
2	Masculine proper nouns ending with <i>ta marbûtah</i> (ة)	حَمْرَةَ، طَلْحَةَ، أُسَامَةَ، خَلِيفَةَ
3	Masculine proper nouns ending in انْ	سُفْيَانُ، رَمْضَانُ، مَرْوَانُ، عُثْمَانُ
4	Adjectives on the pattern of فَعْلَانُ	كَسْلَانُ، مَلَانُ، غَضْبَانُ، عَطْشَانُ
5	Masculine proper nouns on the pattern of أَفْعَلُ	أَحْمَدُ، أَكْبَرُ، أَنْوَرُ، أَصْغَرُ
6	Adjectives on the pattern of أَفْعَلُ	أَحْمَرُ، أَبْيَضُ، أَسْوَدُ، أَخْضَرُ
7	Non-Arabic proper nouns	إِبْرَاهِيمُ، وَلِيمُ، بَغْدَادُ، بَاكِسْتَانُ
8	Broken plurals on the following pattern: a. أَفْعِلَاءُ b. فُعْلَاءُ c. مَفَاعِلُ d. مَفَاعِيلُ	أَصْدِقَاءُ، أَغْنِيَاءُ، أَقْوِيَاءُ، أَوْلِيَاءُ زُمَلَاءُ، فُقَرَاءُ، وُزَرَاءُ مَسَاجِدُ، مَدَارِسُ، مَكَاتِبُ، فَوَاكِهُ، حَدَائِقُ مَنَادِيلُ، مَفَاتِيحُ، فَنَاجِيْنُ

And [mention] when **Abraham** was raising the foundations of the House and [with him] **Ishmael**, [saying], "Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing. (2:127)

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿البقرة: ١٢٧﴾

We said, 'O fire, be coolness and safety for **Abraham!**' (21:69)

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَيَّ إِبْرَاهِيمَ ﴿الأنبياء: ٦٩﴾

Said **Pharaoh**, "And what is the Lord of the worlds?" (26:23)

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿الشعراء: ٢٣﴾

Go to **Pharaoh**. Indeed, he has transgressed." (20:24)

اذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿طه: ٢٤﴾

This is **Hell**, which the criminals deny. (55:43)

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ﴿الرحمن: ٤٣﴾

And will drive the criminals to **Hell** in thirst (19:86)

وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وِرْدًا ﴿مريم: ٨٦﴾

Types of Khabar (أنواع الخبر)

A **خَبْرٌ** can be one of the following:

1 مُفْرَدٌ One word	2 شِبْهُ جُمْلَةٍ ★ A phrase		3 جُمْلَةٌ A sentence	
<p>1 مُفْرَدٌ One word</p> <p>الْكِتَابُ جَدِيدٌ.</p> <p>مُحَمَّدٌ طَالِبٌ.</p> <p>الْقُرْآنُ كِتَابُ اللَّهِ.</p>	<p>2a جَارٌ وَمَجْرُورٌ، شِبْهُ جُمْلَةٍ Prepositional Phrase</p> <p>الْكِتَابُ عَلَى الْمَكْتَبِ.</p> <p>الإمامُ فِي الْمَسْجِدِ.</p> <p>الْحَمْدُ لِلَّهِ.</p>	<p>2b ظَرْفٌ، شِبْهُ جُمْلَةٍ Adverbial Phrase</p> <p>الْكِتَابُ تَحْتَ الْمَكْتَبِ.</p> <p>السَّيَّارَةُ أَمَامَ الْبَيْتِ.</p> <p>المُدْرَسُ عِنْدَ المُدِيرِ.</p>	<p>3a جُمْلَةٌ أَسْمِيَّةٌ Nominal Sentence</p> <p>حَامِدٌ أَخُوهُ طَيِّبٌ.</p> <p>فَاطِمَةٌ عِنْدَهَا سَيَّارَةٌ.</p> <p>زَيْنَبٌ لَهَا طِفْلٌ صَغِيرٌ.</p>	<p>3b جُمْلَةٌ فِعْلِيَّةٌ Verbal Sentence</p> <p>بِلَالٌ خَرَجَ مِنَ الْفَصْلِ.</p> <p>أَمِنَةٌ ذَهَبَتْ إِلَى الْمَدْرَسَةِ.</p> <p>حَامِدٌ جَلَسَ عَلَى الْكُرْسِيِّ.</p>
<ul style="list-style-type: none"> ■ خَبْرٌ is always مَرْفُوعٌ ■ خَبْرٌ can be indefinite or definite, but mostly it is indefinite. 	<p>★ A شِبْهُ جُمْلَةٍ (phrase) is either جَارٌ وَمَجْرُورٌ (prepositional phrase) or ظَرْفٌ (adverbial phrase)</p> <ul style="list-style-type: none"> ■ In a nominal sentence, a شِبْهُ جُمْلَةٍ will always be a خَبْرٌ, even though the sentence may begin with it. For example: 1) <u>فِي الْبَيْتِ رَجُلٌ</u>. 2) <u>أَمَامَ الْبَيْتِ حَدِيقَةٌ</u>. ■ The term شِبْهُ جُمْلَةٍ is applied only when it comes as a خَبْرٌ in a nominal sentence. ■ If this kind of phrase comes in a verbal sentence, it is NOT called شِبْهُ جُمْلَةٍ. It is only called جَارٌ وَمَجْرُورٌ or ظَرْفٌ. For example: 1) ذَهَبَ بِلَالٌ إِلَى الْمَسْجِدِ. 2) جَلَسَ الْوَلَدُ تَحْتَ الشَّجَرَةِ. 			